1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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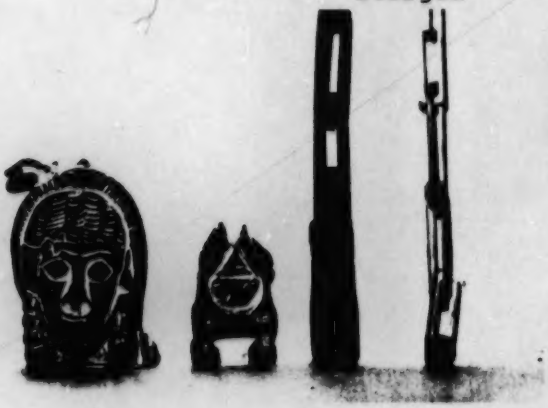

Ia. Carved masks and wooden chains

Ib. Carved wooden figures

[Following p. xxxii-A]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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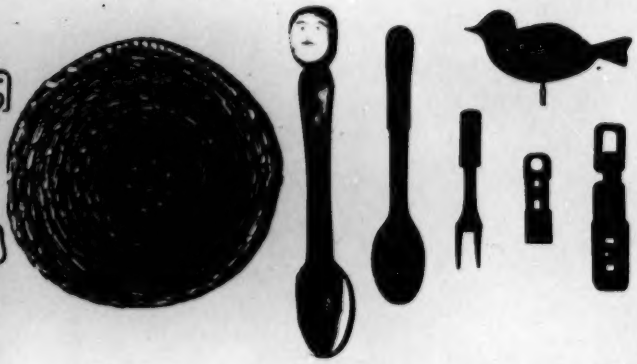
IIa. Carved wooden spoon

IIb. Carved wooden stick with figure

[285]
[412]



IIc. Coil basket and carved wooden objects

[Following p. xxxii - BJ]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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[534]
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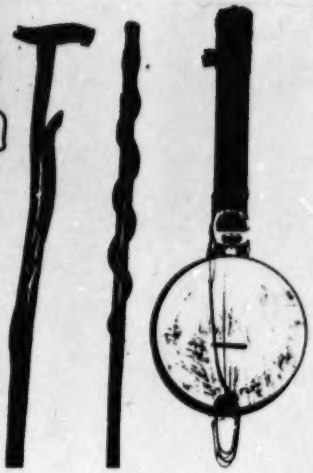
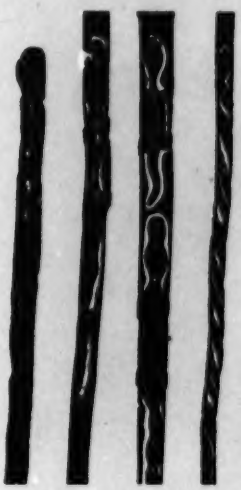


IIIa. Carved sticks and handmade banjo



IIIb. Carved sticks

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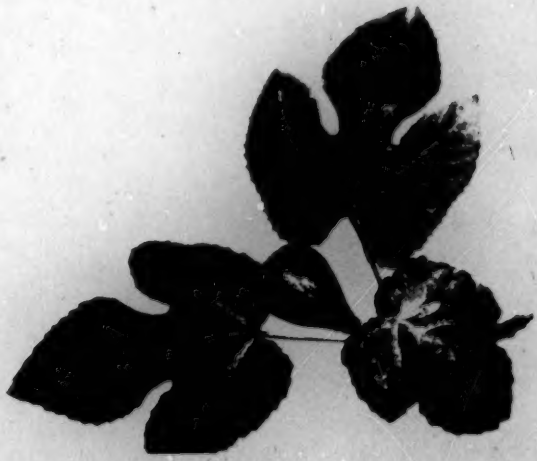

IIIc. Carved stone fig

[Following A. xxxii-C]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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IVa. Carved head of man on stick

IVb. Painted wooden figure

[534]
→

IVc. Carved wooden frog

IVd. Goatskin-covered log drum made by James Collier

[following p. xxxii-D]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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XII. Wooden grave markers at Sunbury

[following p. xxxii-L]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

285 Near this section lives a Negro basketmaker * who claims that he is carrying on the tradition of his ancestors. He [462] stated that for generations the men of his family had engaged in wood carving, basket making, and various phases [322] of weaving, and that the craft had been passed on from [286] father to son.[70] He himself only makes baskets. White oak and bulrushes are selected as the material from which to [824] make the baskets and they are stitched with scrub palmetto. Those made of bulrushes are of the coil type (Plate IIc). A A kind of thin rope is made from this grass which is then twisted around and around and sewn tightly together. The baskets made from white oak are plaited.[70] The types of baskets include hampers, flat clothes baskets, farm and shopping baskets, and the popular "fanner" which the Negro venders balance gracefully on their heads as they walk about the city, displaying a colorful array of merchandise.

322 Some years ago an unusual discovery was made near this district when a boy noticed a carved spoon ** lying on top of 412 a rubbish heap. This spoon (Plate IIa), A which has been carefully preserved, is made of teak, and, judging from the • 532 dark polished surface of the wood and its general appearance, it might well be more than a century old. The bowl is shallow and about two by three inches and the whole length about seven inches. The most unusual feature of the spoon is the carved figure of the disproportionate little man forming the handle. Of particular interest are the flat cranium, the exaggerated ears, the gash-like mouth, the queerly shaped nose, the long dangling arms, and the short tapering legs which appear to be far too small for the rest of the body.[41b]

294 Near the Old Fort is the Peace Mission of Father Divine.† 346 This comparatively new religious sect has an estimated mem-

* *John Haynes, 933 Wheaton Street.*
** *Property of Edward A. Sieg, 128 West Jones Street.*
† *Though the meetings of Father Divine are common to many parts of the United States, especially in the North, where white worshippers form a sizable proportion of the followers of Father Divine, this description ac-*

A, [See Categories 285 & 412, plate following p. xxxii-B--Analyst]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

115 Refinery; he also cobbles shoes and repairs anything from broken pots to roller skates. Because of his skill as a wood (322) carver, particularly of walking sticks, he has become known in the vicinity as "Stick Daddy." A decidedly original technique is evident in his carving, but he smiled when this was mentioned.

322 "I nevuh bin taught," he said. "I took up cahvin as paht time jis fuh the fun of it. Muh granfathuh, Pharo Cooper, he used tuh make things frum wood an straw, sech as baskets an cheahs an tables an othuh things fuh the home. I guess I sawt of inherited it frum him."

322 One of "Stick Daddy's" canes is a slender, snake-encircled
•532 rod with a handle made from a large black and white die. Another, slightly thicker, is carved with a single crocodile. The third, a heavy stick topped with a flashlight handle in which the snapshot of a young Negro girl has been inserted, is artfully decorated with a turtle, a large crocodile, and a small, sinuous snake (Plate IIIb).[A] The chief characteristic of "Stick Daddy's" work is the boldness with which the carved figures, dark-stained and highly polished, stand out against their unfinished natural wood background. Very different is another stick that was found abandoned in an office building in the city. This has a man's head for a handle but the stick proper is so covered with minute, unpatterned crisscrosses that the little figure of a man upside down, a horned head also upside down, and an undetermined object which may be either man or animal, are noticed only when the cane is carefully studied.

757 "Stick Daddy," besides being a general repair man and carver, knows a few "sho cuos" for illnesses.

"I kin make a sho cuo fuh chills an fevuh. Yuh take some cawn fodduh an boil it an make a tea. Yuh drink some an bathe in some an yuh'll git well soon. Fuh a cold yuh git some life-evuh-lastin and make a tea tuh drink, aw git some Jack-O."

A. [See Category 322, plate following p. xxxii-C--Analyst]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

"Can you tell us why?" we queried, but she only shook her head.

"All I know is dat dey's bad luck. I foun dat out, en I wohn leh one come in muh house."

Handicraft objects in this section were more numerous than in many of the other communities. We found a most unusual brush * made from the palmetto.[45a] It was about four inches in length and two inches wide; both bristles and back had been made from a single piece of the rough fiber of the palmetto bark, spliced into splinters on one surface to form the bristles.

The work of two wood carvers was brought to our attention. One of the carvers ** made a specialty of small wooden figures (Plate Ia, Ib). He showed us several full length human figures, two or three busts mounted on square blocks of wood, and two oddly shaped objects, each with mask-like features carved on one surface.[411] When we remarked on the originality of his work and its symmetry of design, he said simply, "I jis picked it up wen I wuzn wukin."

The other carver † had made several nondescript figures, but we were chiefly interested in two linked wooden chains (Plate Ia). One of these, which had an attached box with a ball enclosed, was similar to a chain previously shown us by another man in the community. Each man had cut his chain with all its details from a single block of wood.[701, h]

In Frogtown and Currytown there is intense interest shown in witches, spirits, and conjure. Personal experiences were related to us by several old residents, who had come in contact with supernatural elements.

Old Henry Gamble ‡ told us that he has been accustomed to "seein tings" since childhood. Particularly on rainy nights ghosts appear to him. He said, "Sometimes dey float

* *Made by and property of Professor Redmond, Park Avenue and West Broad Street, Currytown.*
** *Jerome Carter, 445 Jefferson Street, Frogtown.*
† *Preston Coleman, 632 Charles Street, Frogtown.*
‡ *Henry Gamble, 519 West Broad Street, Currytown.*

A, [See Category 322, plate following p. xxxii-A--Analyst]

BROWNVILLE

322 Walking sticks (Plate IIIa, IIIb)[A] were brought to our attention. One had a lizard
•532 carved on its handle,* while the likeness of a snake twisted its body realistically about the length of the stick.[50, 70a-h] On a similar stick of dull, yellowish wood the tense, erect head of the large reptile which wrapped itself about the cane formed the handle.[50] In the gaping mouth was held a ball. Even the smallest detail had been delicately and artistically executed. We could learn little of the history of the stick except that it had been carved many years ago by an old Negro who had given it to the present owner and soon afterward moved away from the section.** The snake decorating [50] a third cane had eyes of rhinestones [41e] which gleamed and flashed as the stick was moved about.†

322 Crude hand-carved wooden table utensils were in use in
412 several households.[70a-h] We were shown a fork (Plate IIc)[A] with only two prongs set wide apart on the far sides of the base. One of the spoons (Plate IIc)[A] was about the size of an average tablespoon, but with a bowl of considerably greater depth.‡

322 One Negro showed much ingenuity in the carving of a
532 linked chain § with a box-like object attached (Plate Ia).[A] Inside the box was a small wooden ball. This entire contraption had been made from one solid piece of wood.[70f-h] An-
[524] other man employed his spare time in the carving of small wooden dolls, jointed and so designed that they could stand alone.[41e-i] §§ [B]

422 An old Negro (Plate V)[A] living in very poor circumstances
[428] owned a number of interesting objects.‖ These he said he had inherited from a grandfather who had come to this country from Santo Domingo, West Indies. Among the ob-

* *Made by and property of William Brown, Florence Street.*
** *Property of Henry Haynes, 41st and Harden Streets.*
† *Crawford Smith, 1704 Ogeechee Avenue.*
‡ *Made by and property of Alfred Wilcher, 610 West 31st Street.*
§ *Ibid.*
§§ *Made by and property of Marion Ralph, 2411 Harden Street.*
‖ *Julian Linder, 612 West 36th Street.*

A, [See Category 322, plates following p. xxxii-C, B, & A--Analyst]
B, [See Category 142, plate following p. xxxii-E--Analyst]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

422 jects were old coins, a pistol, and a pocketbook made of shells clamped together with metal bands. The most significant (324) item, however, was a carved stone fig (Plate IIIc).A The (789) grainy texture and the slight splits in the skin had been executed with great skill. The fig had been carried as a charm by the old man's ancestor, but where this forebear had obtained it we were unable to learn.[8, 32, 34c]

322 On the Ogeechee Road not far from Brownville we came in •532 contact with a Negro * whose favorite pastime was carving.[70a-e] He showed us the figure of a man (Plate IVb),B about twenty-seven inches high, with heavy shoulders and torso overbalancing the lower part of the figure. The head was large and square, the eyes were painted on roughly, and the nose and mouth were attached pieces of wood. A wooden crane and other birds carved by the same man bore a crude, primitive stamp.[70c, d, e]

115 Near by on the Ogeechee Road we found Tony William Delegal,** an old man (Plate VII),C well over one hundred years old, who was formerly a slave of Major John Thomas, Harris Neck, plantation owner. His dark eyes are filmed, his once powerful shoulders are bent, but Uncle Tony can still recall incidents which took place during his childhood on 115 the plantation. Sitting on the front porch of his daughter's 533 house, he sang an African song to us. Unfortunately he did not know the English translation. The old man sang the song over and over and we were finally able to take down the (539) following:

Wa kum kum munin
Kum baba yano
Lai lai tambe
Ashi boong a nomo
Shi wali go
Ashi quank.

* *Lee Ross, Ogeechestown, near Brownville.*
** *Tony William Delegal, Ogeechestown, near Brownville.*

A, [See Category 324, plate following p. xxxii-C--Analyst]
B, [See Category 532, plate following p. xxxii-B--Analyst]
C, [See Category 142, plate following p. xxxii-G--Analyst]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

Wilmington Island

115 UNCLE JACK TATTNALL* AND UNCLE ROBERT PINCK-
226 ney ** are river men. For many years they have earned a frugal living by casting for shrimp or crabbing or fishing in the Wilmington River. Apparently they are in little fear of the elements. Winter or summer, at whatever hour of the day or night the tide is "right," they are on the water in their bateaux.

311 Many of the Wilmington Island Negroes depend upon the
461 river for their livelihood. In leisure hours, here as in other sections, skillful fingers carve or weave to pass the time away.
322 We were fortunate in being shown a walking stick (Plate
•532 IIb)[A] carved some years before by an old fisherman of the
481 island.† The delicately detailed figure of a human being formed a third of the stick, with hair, features, fingers, and shoes carefully executed. The narrow thin figure stood stiffly gowned in a garment edged with a saw-tooth design.

124 For some time we had been anxious to obtain interviews with Uncle Jack and Uncle Robert, who were among the oldest inhabitants of Wilmington Island, in order that we might learn something regarding beliefs and customs that had been handed down to them. Until the present time, we had met with little success.

124 A barbecue to be held in the side yard of Celia Small, one
114 of the islanders, at last gave us the long hoped for opportunity of meeting a number of the residents at one time.

* *Jack Tattnall, Wilmington Island.*
** *Robert Pinckney, Thunderbolt.*
† *Property of Edward A. Sieg, 128 West Jones Street, Savannah.*

A, [See Category 322, plate following p. xxxii-B--Analyst]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

SUNBURY

115 322 764 Sunbury Baptist Church, a white frame building set back from the highway against a background of verdant spreading trees. The Bowen family burial ground was to the right of the church and here we discovered that Siras' skill in wood carving was manifested in many unusual markers.

764 322 532 These were wooden images (Plate XII)[A] set on graves that were close together. One resembled a large bird; another represented a snake writhing upon a stand; and the third was the figure of a man, round and pole-like of body, with a head that resembled a ball and rudely sculptured features.[41a] Another Bowen marker was of clay painted yellow; in its surface was roughly cut the outline of an open hand with a small mirror glittering in the palm.

764 Most of the graves were decorated with possessions of the departed persons.[47] There were many glasses, bottles, and vases, most of which had been turned a shimmering purple from long exposure to the sun. For a time we wandered through the little cemetery, reading the inscriptions on the various tombstones.

115 (342) The same day we visited another cabin on the dirt road leading back from Sunbury Bluff. We had already driven past the little two-room shack, painted green, its dark roof patched in many places, when our attention was attracted by a stout, middle-aged woman who was sitting on the porch idly playing with a long, dangerous looking knife. At once we reversed the gears and rolled backward to a stop. Near the woman was seated the husky figure of a young girl. She (291) wore but one garment, a faded green dress which hung raggedly to about the knee. Beneath the skirt were large muscular legs that were twisted about the rungs of the chair. Long, staring yellow eyes looked out at us with disturbing, (302) unblinking fixity. The girl's hair stood out stiffly in a number of tight little braids. She was slowly, laboriously stringing weights on a fish net.

The older woman spoke at first in a grudging, reserved

A. [See Categories 322 & 764, plate following p. xxxii-L--Analyst]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

one-quarter Indian. While we were on the subject of Indians, he remembered a rusty part of an old Indian gun which he had found in the vicinity. Displaying this, he explained in detail how the trigger struck a piece of flint, thereby igniting the powder.

We inquired about his wood carving and he showed us some of the wooden figures about which we had been told. One of these, a spoon of cedar, was about a foot in length and had the roughly-sculptured head of a man on its handle (Plate IIc).[41a] A The head was square in shape, the features were only slightly raised, and the eyes were nail heads.[41a] Another item was a frog [41i] which, with eyes of brass nail heads, crouched on a block of wood (Plate IVc). B The frog and the stand had been carved from a solid piece of wood [70f, h] and lightly varnished.

As we left, the old man promised us, "Wen I gits muh hans back intuh use, I hopes tuh cahve a cane wid a gatuh on it lak duh ones I made long ago. Wen I do, I sho sen it tuh yuh."

We had no idea that we would hear from him again, but a few months later he wrote us that he had made a stick especially for us. This proved to be of stout cedar carved with a large alligator and topped with the bust of a Negro man cut all in one with the body of the stick and painted black to signify his race (Plate IVa). B The smooth, almost square, protruding skull of the figure, its small, high-set ears, broad mouth, blue bead eyes driven in by minute steel nailheads, and little short arms with four-fingered hands are all noteworthy points. The alligator's eyes are also blue beads driven in by nailheads.

After leaving William Rogers, we retraced our way back over the winding dirt roadway into Darien and from the town we drove eastward through a residential section. The houses here were substantial and attractive, surrounded by

A, [See Category 322, plate following p. xxxii-B--Analyst]
B, [See Category 322, plate following p. xxxii-D--Analyst]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

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r". A Combination of African Ideas and American Burial Conventions

[Facing p. 112]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

142

18. A Bronze Head Dug up at Ife in 1938

19. Its American Counterpart

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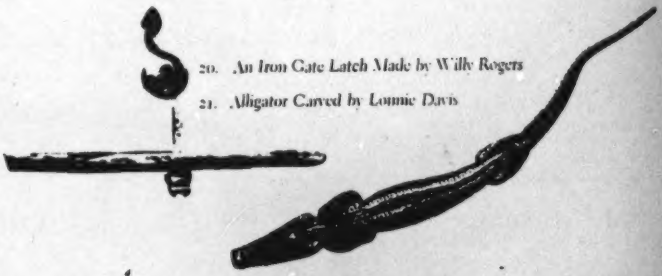

20. An Iron Gate Latch Made by Willy Rogers

21. Alligator Carved by Lonnie Davis

[facing p. 117]